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mention. The main fact as to recent years is the shifting of the center of theological interest from the state church to the dissenting communions, as evinced by the circumstance that the writers who are the best known (full list given) are dissenters. The position of these writers as a whole is thus characterized: "An explicable revelation, but a revelation nevertheless, is the present master thought." It is indicated that the present trend of opinion and sympathy within the state church is toward high churchism and evangelic doctrine of the patristic type.

Professor Wenley is very competent for the task he undertakes. He is a Scotchman, and he has belonged both to the free church and to the established church. His sketch of the movement of religious thought in Scotland during the last fifty years is on the whole correct. Three remarks more or less critical I offer. First, too much importance is attached to Dr. Service and the authors of *Scotch Sermons*. Dr. Service was a clever man, pastor of a west-end church in Glasgow, who drew a number of the enlightened spirits to hear him. But he was chiefly a critic of current religion, not a man with a gospel. *Scotch Sermons* count for very little in Scotch religious thought. Second, in describing the present condition of the state church as to theology Dr. Wenley has overlooked the fact that an orthodox policy is influencing the situation. Men well known to be theological liberals support theological conservatism as the most prudent course for a state church in present circumstances. Lastly, in his list of theological writers belonging to dissenting communions he has classed together men of different theological tempers, without indicating the difference. This, however, may be justifiable in a brief survey, especially in view of the undoubted fact that amidst all diversities the men named, without exception, "witness for the supernatural nature of Christianity."

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LES FÊTES RELIGIEUSES AU MOYEN AGE. Par A. MAILHET; *Revue chrétienne*, June, 1897, pp. 425-39.

RELIGIOUS festivals played a great rôle in the life of the people during the Middle Age. The number of such festivals was constantly increased because they were holidays and, therefore, acceptable to the laboring classes. The church herself unbent at such times, and the clergy gave themselves up to jollity which often took on the most grotesque forms. These celebrations were often direct continuations of heathen festivals, such as the Roman saturnalia. During such festivals the clergy were free from all restraints and acted with the greatest abandon. They chose one of their number as leader of their buffooneries, and, under his direction, made grotesque processions and indulged in all the nonsense imaginable. Many events connected with sacred history were given a mimic representation. At Christmas

the birth of Christ was enacted in Dijon as follows: A manger was set up, in which a cow, an ass, a lamb, and a cock were represented. A monk, playing the part of the cock and imitating his call, cried out, "Christ is born." Another monk, imitating the lowing of the cow, asked, "Where?" A third monk, imitating the bleating of the lamb, said, "In Bethlehem;" while the fourth brayed out, "Let us go there."

In the festival of the Innocents the place of the priests was taken by laymen who parodied the service in the most laughable way. At Easter a donkey was decked out with fine robes, taken into the church, received with great honor, and a service full of nonsense read to him. All present then joined in a riotous dance in the nave of the church, the communion table was covered with food and wine, and the whole church turned into a place of debauchery.

Naturally such festivals were attended with all kinds of excesses. The clergy sometimes took advantage of the licence of the hour to injure their personal enemies or to break their vows. The author gives extracts from an unpublished account of the violent deeds of some of the clergy of Die in the years 1412-21 and follows them up with a highly colored picture of the reform which took place in Die under the preaching of Farel.

The article is distinctly polemic in tone. The Roman Catholic church must be abased, the Reformation glorified. The author implies that the Roman Catholic church was responsible for all these abuses, but, in fairness, something should have been said of the attempts which the church made to correct them. For instance, the council of Basel strictly prohibited all such mock services.

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